Meiji Era Authority Includes Okei Story In Restoration Of Emperor Period Book

By TAMOTSU MURAYAMA

TOKYO—Dr. K. Kimura, Waseda University pro- [illegible] the Meiji Era, will include the [illegible] forthcoming book, "Meiji Ken- [illegible] of the Meiji Era).

The story of Okei is a romance that dates back [illegible] for she was among the first band of [illegible] to settle in California in 1870, [illegible] place atop a hill near Placerville, [illegible] a historical landmark.

[illegible] maid to the Dutchman [illegible] Japanese wife who established the [illegible] Gold Hill, which failed. [illegible] Geneva with a white woman. [illegible] research of the Okei story dates [illegible] cites Setsujo Takeda, the [illegible] News correspondent in Sacramento, as [illegible] the Japanese reading public.

"Some Japanese writers [illegible] distinction," Kimura [illegible] the glory of [illegible] the Okei story."

Kimura was [illegible] Okei's [illegible] years ago [illegible] Pasadena [illegible]

[illegible] Kabuki Theater [illegible]

In a [illegible] Dr. Kimura [illegible] the Okei story [illegible] Sacramento Bee, May 27, 19[illegible] written by Dr. Casa- [illegible]

JAPANESE GIRL PIONEER TO BE IMMORTALIZED

Coloma (Eldorado Co.) May 27—The bravery of the beautiful Japanese Girl, Okei, first woman of her race to venture to California, in 1870, in a romantic search for wealth from the growing of silk and the tea of her native land, will soon be immortalized for Japanese readers by the author, T. Kimura.

Kimura, in California on a political lecture tour, recently made this known, following a visit to the scene of the girl's adventurous but futile mission and to her last resting place near here.

Okei is buried near the Coloma-Gold Hill highway, where a headstone bearing her name marks the end of a colorful career. She died at 19 and lives in the

(Continued on Page 8)

Stella Ito's Sukiyaki Cookbook $1.50

The New Canadian

An Independent Organ for Canadians of Japanese Origin

Vol. XXXII—No. 47 SATURDAY, JUNE 15, 1968 Toronto, Ont

Jessie L. Beattie's STRENGTH for the BRIDGE $5.00

Awareness Of Human Rights

By A. B. HOTTA

[illegible] of the major [illegible] Japanese [illegible] and involved [illegible] rights has [illegible] contention that [illegible] American society, because [illegible] history and its Euro- [illegible] has developed into [illegible] of the most fun- [illegible] has been along [illegible] Consequently, the Ja- [illegible] because of their unique [illegible] should be more in- [illegible] The basis of the discrimination against them has been and is racial just as it is in the case of the Afro-American.

As a result, our interests, our desire for social equality for all, should be alike. Yet, what have I seen? The Japanese seem to identify with and loyally support the very system which has kept their status slightly lower, and that of the Afro-Americans scandalously low. Our egos, I perceive, are wrongly placed. None of us will get anywhere until first this principle of social differentiation on the basis of physical characteristics is eliminated. Moreover, the Japanese must clean their own house and eliminate their prejudices against the Afro Americans. I think it has been drummed into them by the system and can be eliminated through awareness of common interest.

My cousin particularly objects to my usage of terms such as — "white power structure", or "system controlled by whites". I mean the system that tells us what is right or wrong, good or bad, beautiful or ugly; the system which comes at us through the mass media which makes us believe by implication that all that is good and desirable and right [illegible] always white; the system which encourages non-whites to [illegible] their hair, [illegible] their skin, or slash their eyelids, or bleach their hair [illegible] ate themselves. This is what I am against. No group should have a monopoly on the [illegible] of goodness or rightness. All groups have something of worth to contribute.

In talking about this [illegible] particularly at the [illegible] level, it is impossible [illegible] posit these opposing [illegible] white society which [illegible] to many of its old myths and assumptions about whites and the non-whites who must somehow change the [illegible]

What Do Parents Think Of Their Zengakuren Kids

[illegible] Weekly Sankei recent- [illegible] to seek out [illegible] Zengakuren student [illegible] their [illegible] par- [illegible] street and [illegible] Consider- [illegible] by [illegible] of [illegible]

[illegible] home [illegible] seldom [illegible] Because I [illegible] doing [illegible] All [illegible] H [illegible] from

[illegible] him [illegible] body [illegible] He's [illegible] father [illegible] Young [illegible] [illegible]

Nisei Professor Says United States "Melting Pot" Image Is Not So

REDWOOD CITY, Calif. — America has long been [illegible] of immigrants from all [illegible] Nisei Dr. Harry H. L. Kitano, UCLA [illegible] recently [illegible]

[illegible] "Race Relations" [illegible] JACL [illegible]

"We have long been taught that the United States is a melting pot, but from my studies I do not find this to be true. This country is composed of a number of subcultures which retain many of its traits, customs and values.

"Among the two most successful subcultures are Jews. The other is the Japanese," Dr. Kitano added.

The Nisei sociologist said he has completed a book entitled "Japanese American" which will be released by Prentice Hall in December in which he has explained his belief that such subcultures are beneficial.

In his new book he said he also questions the conclusions reached by Dr. William Petersen, in an article appearing in the New York Times in which the then U.C. Berkeley sociology professor praised the Japanese Americans as an ideal immigrant group.

"Many Issei and Nisei enjoyed reading that they were law-abiding, docile, successful, educated high middle-class residents and citizens of proven loyalty," Kitano pointed out.

He said in his new book he has stated why, in many instances he has reached entirely different conclusions from those reported by Dr. Petersen.

He added that the black nationalists have stated only the Negroes can speak for their race, judging them from their own set of values.

"Dr. Petersen praised the Japanese Americans for conforming, but I fear that at times by doing so the Issei and Nisei failed to reach their own conclusions."

In his talk, Dr. Kitano gave a preview of another book tentatively entitled "A New Look on Prejudice" which will be published next year, outlining his ideas on race relations.

Racial attacks in the past century in California, he pointed out, have been aimed at the Chinese, Japanese, Filipinos, Okies, the Japanese again, Mexican Americans and now the Negroes.

The discrimination is not limited to the whites, he recorded. "The Filipinos, Chinese and Negroes were extremely quiet at the time of evacuation, while many of the Nisei were [illegible] during the recent vote on Prop. 14."

"Can it happen again?" [illegible] question often asked and Dr. Kitano said he was stating the problems not offering answers and solutions at this time.

He said there are four stages, all interrelated, in race relations.

First is prejudice or prejudging of others which he [illegible]

Nisei Coroner Lead Kennedy Autopsy

LOS ANGELES— The Nisei Los Angeles County Coroner was [illegible] from Washington for [illegible] Sen. Robert F. Kennedy.

Noguchi, Dr. Thomas T. Noguchi, the Coroner said the team from the U.S. [illegible] of pathology was invited as [illegible] consisted of a two-hour external [illegible] and a thirteen hr internal examination.

Assigned to the [illegible] with the Coroner were Dr. John Holloway [illegible] pathologist, and Dr. Abraham Lu, a [illegible] member of the coroner's department [illegible]

The Washington [illegible] Army Col. Pierre Fink, Dr. [illegible] Navy officer identified only as Cmdr. Stein.

Sansei Weds Singer Wayne Newton

LAS VEGAS, Nev. — [illegible] Wayne Newton [illegible] followed by a breakfast reception [illegible] attended by about 75 persons at [illegible] the Flamingo Hotel where Newton [illegible] opens July 4.

The couple will make their [illegible] in Las Vegas where Newton [illegible] a [illegible] ranch.

The bride is a native of [illegible]

Newton [illegible] headliner at [illegible] Flamingo Hotel on the Las Vegas "Strip" [illegible] his [illegible] special recently [illegible] American Broadcasting [illegible] "One More [illegible]"

He [illegible] such songs as [illegible] and "Red Roses [illegible] a Blue Lady" which sold more [illegible] million copies.

Tokyo Gov. Punishes Himself

TOKYO [illegible] Mr. [illegible] cut by 10 percent [illegible] period.

[illegible] three [illegible]

National Karate Association Joins Amateur Athletic Union of Canada

TORONTO. — The National Karate Association has become the first karate body in North America to be accepted as an affiliate member of the A.A.U., Amateur Athletic Union of Canada. This announcement was made this week by Mr. Mas Tsuruoka "Father of Canadian Karate", President of the National Karate Association.

"This is another giant step in our efforts to organize karate into one strong body" said Mr. Tsuruoka. "This will also gradually focus public awareness on unqualified instructors grinding out wide assortments of unrecognized diplomas and rankings."

The National Karate Association is the only [illegible] of [illegible] karate group [illegible] country and receives actual government grants. It is open to all authentic and recognized styles of karate.

Mr. Tsuruoka, who will soon be leaving for the Black Belt Magazine sponsored "Martial Arts Conference" in Los Angeles, predicted that all future recognized international karate participation [illegible] representing Canada will come only from the National Karate Association.

Official karate schools operated by Japanese Canadian instructors in the Toronto area include: Tsuruoka Karate Dojo, 782 Yonge Street; Higashi School of Karate, 882 Eglinton E.; Japanese Canadian Cultural Centre's Nisei Karate Club, 123 Wynford Drive; and the Chito Karate Dojo, 5117 Dundas Street West.

Mr. Tsuruoka also announced that the Canadian International Karate Championship will be held on October 5th at the Varsity Arena. The Annual Canadian National Exhibition Championship is slated for Labor Day.

Japanese Art Treasures For Olympics

TOKYO.—Eighty-eight superb specimens of Japanese fine arts will be exhibited in Mexico City in June as part of Japan's contribution to the "Cultural Olympics" under way in that city since January.

The "Cultural Olympics," featuring the cultural heritage of the respective participating nations, are being held in Mexico's capital city in conjunction with the 19th Olympic Games to be held in that country this autumn.

The exhibition of traditional Japanese art will be held in Mexico City's national theatre, the Fine Arts Palace, from June 7 to July 7. It is under the sponsorship of the National Art Academy of Mexico and the Japanese Embassy in Mexico City.

Besides this event, Japan will be represented in the "Cultural Olympics" by a series of performances of two traditional Japanese theatrical art forms—Noh and Kyogen.

The 88 items to be exhibited have been chosen from among the large collection of art objects at the Suntory Museum of Art, a privately managed Art Museum in Tokyo. They include select lacquerware and chinaware items, folding screens, Noh play costumes and lady's dresses, art dating back to the 14th-19th centuries.

The Suntory Museum of Art was established in 1961 by Suntory Limited, Japan's foremost maker of whiskey, beer, liquors and liquers. Located in Marunouchi, a business centre in the heart of Tokyo, the museum has about 1,300 items of traditional Japanese fine arts. A unique feature of this museum is that its exhibits are all related to some aspects of the everyday life of the people, such as home, food and clothing.

Suntory Limited has a special relationship with Mexico both in business and diplomatically.

The 88 Japanese art objects from the Suntory Museum's collection to be submitted to the Japanese exhibition in Mexico City represents the acme of artistic virtuosity reached by Japanese artists and artisans in the culturally affluent three centuries from the Momoyama Period (1568-1614) to the Edo Period (1615-1867).

The genre paintings to be submitted to the Mexican exhibition depict early Edo dancing girls. Taken from a folding screen, the six-panel paintings show dancing girls, clad in latest-fashion clothes of the day, striking elegant poses.

Another exhibit, a picture scroll, is a Muromachi Period piece and is centered on a fanciful fairy tale about a mouse in the shape of a prince who marries a pretty princess but, betraying its identity when trapped, seeks a refuge in a Buddhist temple.

SPORTS

Martial Arts Featured At T. JCCA Picnic June 30

TORONTO.--The 19th TJCCA Annual Picnic will be held on June 30th, Sunday at the fabulous Fantasyland Park! (Formerly Springhill Park).

Here are some of the "Very Vital Statistics" issued by the TJCCABVVS:

1. We will have the entire 60 acre Park all to ourselves all day. No other picnics will be in there that day.

2. Location: three miles north of Whitby on Highway 12.

3. Park Fees: 50 cents per Adult (thirteen and over) 25 cents per Child (twelve and under).

4. TJCCA Picnic Fees: 75 cents per Adult (thirteen and over) 25 cents per Child (twelve and under). Free for children five and under. Free for Folks seventy and over.

5. The Standard: 35, 28, 36.

6. Co-exclamation of Variation: WOW, 22, WOW.

7. Binominal Distribution: 44 and 44.

8. A-Skewness: The selfish bum who goes golfing.

9. Co-efficient of A-Skewness: The golf bum who tops a wedge shot that takes a lucky bounce into the basket for a prize.

10. Probabilities: (1) Bus Service (call T. Kameoka, 368-9924. (2) Treasure Hunt (3) Fish Pond (4) Lunch (5) Races: Toddlers' Races, Boys and Girls Races, Teen Races — Specialty Races: (6) Golf — Pitching Contest, (7) Bingo, (8) Martial Arts (9) Odori, (10) Supper, (11) Fukubiki, (12) Nipponia Home Benefit Raffle Draw (1st prize $300.00), (13) Dancing, (14) Aba (Bus Service leaves at [illegible]).

11. Simple Aggregate: [illegible] (We need at least 3000 this year to make up for the few [illegible] who stayed home last year [illegible] because it [illegible] from morning till night.)

12. Forecasting Methods: [illegible] Now let's all sing together "Teru teru bozu [illegible] tenki ni shite okure!"

13. Foot-notes: Don't forget the choo-choo that rides for the kiddies, and the free swimming pool, and wading pool and concession stand, and etc.

14. Squares, Square Roots and Reciprocals: Volunteers! Please phone Mr. E. [illegible] PL. [illegible] PL. 7-3265, or Mr. T. Kameoka 368-9934. Do buy some Raffle Tickets! First Prize is $300.00! Proceeds will benefit that wonderful "Good-Age" country [illegible] in Beamsville known as Nipponia Home. There, over twenty senior citizens enjoy good accommodations, good [illegible] healthful activities.

We thank all members and friends for their generous support of all programs. See you on the 30th! — TJCCA.

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武者小路實篤

すべては過ぎ行く（四）

『お兄さんに死なれたら、あとのものが困りますよ。之から御兄さん、益々働いてもらひたいと僕達は思つてゐるのです』

『中々君達に期待されるやうな仕事は出来ないよ』

『今のままで結構です』

『之より仕方がないからね。僕はもう自分の力ヶ知つたよ。こつこつ仕事をしてゆくだけだ。期待をしないでね』

『これが出来れば大したもいですよ』

『あまり大したことでもないがね。だが自分の仕事をしてみれば、ともかく樂しいのは事實だ。今の處ただそれだけだ。だがそれを皆にありがたく思つてゐるよ。とらかくこの世には美しすぎるものが多いことは、ありがたいし、勿體ないよ。見えるもの何へでも美しく見えてくる。己れの目にも感謝するが、美しすぎるものが多いのは、一寸困る位だよ。未練が起るからね』

『お兄さんは仕合せな方と思ひますよ』

『仕合せかどうかわからないが不仕合せとは思つてゐない。そんなことを考へないで、こつこつ美しすぎるものを、かくのにいつも恐縮してゐるのだ』

『この頃のお兄さんの書くものは、いよいよ純粋になつて來たのですね』

『それがわかつてくれればありがたいよ。わかつてくれる人がなくても、僕はかくことそのことに感謝してゐるがね』

兄弟はそんなことを話してゐる。僕は口をはさむ必要は感じないで、いい氣になつて聞いてゐた。

その時、『遅くなりました』と言つて、食事の用意が出来たことが知らされた。

愛された大城さん

與志磨

オ州ケノラに來て大城義清さんの宅を白人に尋ねる者はきつと『ああ、あのオーシャイロか』とすぐ教わることだろう。それほど土地の人によく知られ親しまれ愛されている一家である。

彼がここで鉄道人夫として落付いたのが一九一五年というから驚く。一倍の勤勉家で間もなくシーピー鐵道會社に認められホーマンとなつた。

初期の移民時代は鮭獲りか、山働き、鉄道人夫以外にはあまり仕事がなかつたそうだ。こんな果まで彼を頼つて來る者も少なくなかつたが、親切な彼はよく世話をしたと聞く。時には放浪者が流れ込んで来て酒やバクチでトラブルしたこと等、昔話を聞くことが私は好きだつた。

ケノラの湖は南に延びて米領に入り、航程九十五哩、大小數千の島々が点在、景勝地として廣く知られているが、私がウ市からこの避暑地の別荘建築に毎シーズン來るようになつてから十年余りになるが、未だにこのややこしい湖の地形は北端二十哩圏内以外になると迷つてしまう。

彼方には目印のない暗礁があるとか、この水峡は北側を通る方が安全とか、舟によい魚釣りにはこの岬、秋頃にはその入江へ魚が寄るとか、湖の沖に出て嵐の急襲に会つたら逸早く島陰に船をつけると、艪を急いで遭難した例など彼から教わつたことは多かつた。

彼は政治をよく語り、スポーツときたら目がなかつた。フットボール放送には二人でラヂオを囲んで興奮したものだ。親子程年齢が違う私達の間柄ではあつたが、やはり妻以外にはめつた日本語で話す機会がなかつた社會的環境が年の差を越へて私達を結んだのかも知れない。

誠實・勤勉を世に示しよき子孫を残して八十二才の生涯を終つた尊い一世開拓者の彼の面影がしのぶもである。

玄米をおいしくたくにはワタナベの玄米釜をお求め下さい。

玄米食がばさばさして食べにくいのは、たき方が悪いからであり、おかまが完全でないからです。

「ワタナベの玄米釜」で上手にたいてごらん。一度たべたらもう止められぬ。お米の真の甘さ美味しさがわかります。

カナダでの取次のお世話をニューカナデアンの梅月氏にお願いしてありますから御利用下さい。

△代金・送料共十七弗五十仙を同氏まで御送り下さると玄米釜は注文者に直送いたします。

東京都大田区石川町一ノ二五ノ二　渡辺常吉

感謝

本紙の努力と奉仕を御支援下さる次の方々から御寄付を戴きましたことを深謝申し上げます。

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儀昨秋九月より口腔ガンのため自宅で療養中でありましたが遂に六月七日午前[illegible]致しました事を生前知己、皆様にお知らせ申上げます。葬儀はト市日系人合同教會にて九日午後八時より則末今井牧師により執行、十日午前ハインヒル墓地に埋葬際は多くの皆々様の御会葬を頂きその上過分の御厚情、預り有難く厚く御禮申上げます。

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私達は次の住所に移転しました。

[illegible]

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ト市クイン街に地下鐵を

四年後には着工

ユニバーシティ線夜間は休止

ト市高速運輸委員会はユニバーシティ地下鐵運輸を經濟的の理由で日曜終日と週間は毎夜十時以後は中止することを決定した。地下鐵がこのラインで動かなくなることを補うため、市當局はバス・サービスを毎十五分に行うと發表している。ユニバーシティ地下鐵のサービス中止は本週末から開始される。

なお同委員会はクイン・ストリートに一億五千ないし二億弗かけて長さ約八マイルの地下鐵敷設プランを市会に持ち出すことになった。クイン街地下鉄は北トロント・ライン延長工事が完了する一九七二年直後に着工の予定。

クイン街地下鐵は西はロンセスビイルから東はドンランド街までとなるはずでその間に十五のステーションが設けられる。第一段階工事はスパダイナ街とシャボーン街間に地下鐵を敷くことで、工事三千七百万弗という。

洋邦丸の修理が完了

エスクワイマルトを自力出航

【晩市】去る五月十日晩市出港のさいセコンド・ナロー橋に船首をぶちつけて大破損をうけた日本貨物船『洋邦丸』（二万三千トン）はその後エスクワイマルトのドライ・ドックで修理をうけ、今週タグ・ボートにより曳航され、自力で航海できることになった。

洋邦丸は出港にあたり目下建設中の新橋北ピアに衝突、それから古いセコンド・ナロー橋の吊り橋部にあたったため、吊り橋は機械に故障がおこり、不通となった。洋邦丸の修理は完了したので、日本向け出航した。

郵便スト

九二%が賛成

カナダ全国の郵便物配達人及び郵便局働きは大多數でストライキに突入する投票を行つた。いまのところスト開始日は決定していないが、おそらく七月二日からとなる形勢である。

郵便局員はスト賛否投票に對し、約二万四千票の九一・二%が賛成に投じ、反對は千六百三十五票、未決定百二十一票となっている。

郵便局員の交渉代表者とオタワ政府の勞働調停委の話し合いは近日中にはじまるが、その成り行き結果をみて合法的にストに入る段取りとなっている。

市万国博の

跡地利用を視察

湯川大阪府知事が渡米後に

【大阪時事特電】湯川大阪府知事は十五日午後九時三十分、羽田發日航機で米国、ハワイに向かう。十六日からホノルル市で開かれる日本人移民百年祭と第九回海外日本人大会に出席したあと、米本土、メキシコ、カナダを回り、メキシコ・オリンピックの外国人受け入れ對策、モントリオール万国博の跡地利用状況などを視察、七月六日歸国する。

三カ月間の日本人移住

【オタワ】人力及び移民省統計課の發表によると、今年一月から三月末までの三カ月間にカナダに移住した日本人は九十八人であった。同期間における中国系人は千百二十八人。他人種をふくめた總移住者は三万五千六百一人。

カナダ移住者に有益な講話

東京の上智大學カナダアン情報センター主事フォーチン神父からの來信によると、同大學生のカナダ視察旅行は今年は休んで來年の夏に行うプランである。同センターでは毎月二回集會をもち、とくにカナダ移住希望者に有益な講演、映画、討論などが行われているという。

日系歯科醫

オ州に二十數名

オ州歯科醫協会の年鑑によると、トロント市内でデンテストとして開業している日系人ドクターは十八人に達しており、ト市以外の都市にも數名がいるので、日系デンテストはオ州内に二十數名ということになる。

米加から豚肉を輸入

日本が値上り押えに四千トン

【東京時事通信】農林省はぶた肉の値上りを押えるため、近く米国、カナダ、台湾などからぶた肉四千トンを緊急輸入すると十二日發表した。

輸入時期は二十日前後をメドにしており、今回の緊急輸入は民間貿易を通じて行う予定で輸入關税（一〇%）を免除する方向でいる。

小宮山牧師の送別會盛況

【ハミルトン】當市日系合同教会ではこのほどグレン・ターバンで小宮山牧師夫妻と家族を招いて盛大なさようならパーティーを催した。小宮山牧師は十二年間同教会を牧してきたが、今回轉任するので送別にさいし記念品を贈ると共に、一二世信者代表らが別れのあいさつを行い、ホタルの光を合唱して散會した。

●主婦の友社々長夫人合定田富美子夫人ト市訪問につき、來る二十一日（金）午后五時半より[illegible]で主婦の友愛讀者主催で歓迎会を行う。會費は三弗五十仙。申込みは十九日までに大家貞子氏又は小[illegible]子氏へ。

人事消息

■死亡

▲ト市の五百井仙之助氏（九二）は六月七日午前自宅で口腔ガンのため死去。九日合同教會で則末、今井両牧師により告別式を行い十日午前パインヒル墓地に埋葬した。

▲在鹿児島縣枕崎市の宮下佐八氏（八〇）は自宅で六月五日死去した。

夫 **龍藏**（福岡縣出身八十二才）儀去る一月ストロークに罹りセント・マイコル病院に入院、四月四日マーシー病院に移つて療養中でありましたが六月二日急に病勢惡化して翌三日午前一時永眠しました事を生前辱知の皆様に御知らせ申上げます。

追つて六月五日トロント佛教會に於て石浦、渡邊両開教使並に中川補教師助言の下に通夜を兼ねて告別式を營み、翌日パインヒル墓地に埋葬の節は御多忙中にも拘らず多數御會葬下され、その上御丁重なる弔辭、弔電、過分なる供花、香料を戴き御芳志の程誠に有難く一同深謝して居ります

生前中故人が受けました御厚誼と病床中御見舞を添うしました御禮を併せて茲に謹しんで御禮申上げます

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女婿 湯出 勤

二女 ミチヨ

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滝田 茂

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トロント生長の家

トロント佛教会

母 **美代**（七七才）儀自宅にて五月二十六日夜ストロークにて卒倒し直に聖ジョセフ病院に入院手當を致しましたが甲斐なく二十七日午前六時十分昇天致しました事を生前辱知の皆様に御知らせ申します。

追つて三十日午後八時セント・マシュース教会にてグレアム牧師並にセヴァリー牧師司式の下に告別式を執行、翌日ウッドラン墓地に埋葬の際は遠路態々御会葬下さり、弔辭弔電、供花及び御花料等を賜り御厚情誠に有難く故人生前中の御厚誼と併せて厚く御禮申上げます。實は一々參上御禮申上げるのが本意ですが略儀乍ら紙上を借りて深謝申上げます。

喪主 長男 小保方権司

妻 メリー

二男 [illegible] 明

妻 和子

女婿 相田 讓

長女 喜代

孫 一同

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健康談義

しげきに順應

五味雅也

人間医学社の大浦孝秋氏はこの八月にハワイを訪問する際に、この一文の筆者五味雅也氏（自然良能会会長）を同伴する予定である。つぎは人間医学から借りたものである。—梅月生

・・・・・

世間には次のような健康人がいる。病人ではないが健康ではない、元気に仕事ができない、起きておれないというほどではないが、体のすみずみまで晴れ晴れとした健康感がない。これは今日の一般の人の状態である。

このような有様でわれわれは毎日の仕事にたずさわつているわけである。本当の健康とは肉体的、精神的、そして社会的に調和が保てる状態をいう。これは体も心も健全で、人に接していても人との間に調和がとれるということである。この状態であればよいが、そうな完全な人はめったにいない。

また別の言い方をすれば変転する外界の刺戟に対して順応し得る状態を健康という。寒暑、風雪——そうしたものにわれわれの肉体は緊張弛緩をくり返し、一定の体温と脈はくを維持す

を適応性があるや如何ということにもなる。

カゼを引くということは、たとえば、昼間暖かい間は筋肉がゆるんで体内の水分を毛穴から放散させているが、夕方になって急に温度が下っても、筋肉がそれに応じて収縮し熱の放散を防いでくれるとカゼは引くことがないが、筋肉がゆるんだまま冷たい外界の空気に接するため、すぐにカゼを引くわけである。それが健康な人であれば、本人は何も意識せずとも、自律神経がうまくこれを調和させてくれる。つまり外界の刺戟にすぐさま順応してくれる

わけである。

寒いときに肌に鳥はだが立つのは一気に筋肉が収縮して毛穴がふくらんで、あの中に温かい空気を入れているのである。それでも間に合わなくて寒い刺戟を受けすぎると、ふるえをおぼえてくる。このふるえるというのは、体が運動をしているのである。つまり熱の調節をやっているわけである。その運動の結果、鳥はだがとれたのは、調和がとれたということである。

このようにわれわれは外界の刺戟にうまく適応していく。くしゃみの出るのもカゼに対しての抵抗反応であって、頭で考えなくとも自然に生命は防衛現象を起すのである。（続く）

ハワイを憶う 一

トロント 露木海蔵

ハワイ日本人移民百年祭が六月十六日から一週間にわたり、ホノルル市を中心にして、全島で盛大に花やかに開かれる。

この世紀の祝典には、特に日本から常陸宮、同妃殿下をお迎えするのをはじめ琉球政府主席、県知事十人位、各種の慶祝使節団や観光団、練習艦四隻、練習船二隻、また、毎年東京で開かれていた海外日系人大会が今年はハワイで挙行される等、戦前には想像もされなかった日本的な祝典が開花する。これと併行し、各種行事もあり物産展、映画の夕、民謡祭と芸能祭等豊富であるが、特に淡路島からの古典人形芝居と徳島の阿波踊りが参加するのは異彩。（この二つは私が案内した春の観光にとり入れて、参加者から非常に喜ばれたものである。）

私は六年前、ミカン市場調査団の一員としてカナダ、米国に一ヵ月の旅行した帰途ハワイで、総領事として在任中の吉田健三氏につかまり、生果物の取引問題を課題されて、五、六日延長滞在したことがある。

私はその時ホノルルのあるオアフ島を二日間周遊した。そして、かつての日系人の苦闘のあとを訪ねてみた。

ハワイ移民百年祭について私のメモをここに書くが、史実についてはハワイ日系人史に詳しい親友山下草園氏の記述によるものが多い。

日本旅行の順路の一つにハワイに立ち寄る人も多くなつたし、ホノルル見物といっても、僅かの時間を利用して市街地からワイキキ、真珠湾、パイナップルの畑、陸軍墓地からヌアヌ・パリの峠に立つ見物が一般的である。ヌアヌ・パリは高さ約二千呎の絶壁であるが、眼下にオアフ島の裏北側の美景が展開する。山脈に沿って平野が北西に伸びてカネオヘ湾があり、一角にカネオヘの町がある。ホノルルから車で三十分位の所で、約二十哩。

道の左側に、古く朽ちたレンガの建物のあとと煙突が風雨にさらされて茫然と残つている。クアロア製糖工場の廃墟である。崩れ落ちた巨大な施設の一部に何本かの樹がおおいかぶさって枝を四方に伸ばし、その中に南国の強烈な赤い花をつけた蔦のようなものが、からんでいた。

ここが、今から百年前、日本からの最初の集団移民のうちの一部が送りこまれ、異境の砂糖キビ畑に汗を流し、血と油と涙で、望郷と戦いつつ、日本の海外移民の第一歩を死闘した所の一つである。いまこの周辺は、荒廃したまま、又は牧場の一部にもなって放牧の牛が、無心に動くのみである。

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英過激大學生が一大デモを計畫

フランス反抗學生を支持して

【ロンドン】英國大學生の少數過激學生は九カ國からロンドンに参集した青年指導者の呼號に應じ、フランス大學生の反統デモに協力し、一大野外デモをくり出す作戦を練つている。警察ではこれに對處する態勢をととのえ、冷靜に學生デモを取り扱うプランである。

英國内における大學生のデモ氣運をかもし出したのは、皮肉にも政府經營のビービーシー放送局で『反抗する學生』と題するテレビ番組をとるため、往復旅費を負擔し日本、ユーゴ、チエッコ、スペイン、ベルギー、フランス、ドイツ及び米國から學生代表者を招いた。

フランス大學生の一大デモのリーダーであるダニー・ベンデットも渡英、滞在週期の許可をうけ、英過激學生團のリーダーであるタリク・アリは『英政府は我々の手にうまく乗つて予想しない宣傳をうけた』と皮肉り、フランスの大學生に全面協力し、英國でも一大デモ行進のプランがあることを明らかにした。

フランス學生 なおデモ行進

【パリ】フランス政府のデモ禁止令を無視し、數千人が十二日夜パリ市をはじめ、その他諸都市を練り歩いた。これに對して警官隊は催涙弾を放ちながら學生デモを退散させたが、パリ市内で十數名の學生が逮捕された。

邦人引揚げ要請

サイゴン日本大使館が重ねて

【東京時事電報】サイゴン市内にある東銀支店に十二日共産黨のロケット砲弾一發が命中して現地人の門衛の夫人が重傷、支店は尾根がふきとばされ、中庭に面する門衛の住宅と支店二階の各部屋及び各店長室、棟窓が大破した。早朝だつたため日本人従業員に被害はなかつた。營業は平常通り行なつている。

サイゴン駐在の日本大使館は十一日、南ベトナム在住邦人に對し、南ベトナムを引揚げるよう重ねて强く要請した。大使館は邦人家族には退去を要望し、各商社の支店には代表者一人を殘して引揚げるよう求めている。三菱商事はサイゴン駐在員の引揚げを檢討していたが、十二日現地駐在員に引揚げを指示した。

移民アピール局を モ市にも開設聽取

【オタワ】人力及び移民省のマーション大臣は今週移民抗訴局施設を試験的にモントリオールに開設することを發表した。クベック州内の在住者で移民法その他についてアピールする者の便宜を計るものである。

昨年移民アピール・ボードが新設されたときに、議會は各地におけ移民ケースのアピールをできるだけ手近に聽取するチャンスを設けるべきだと意圖したもので、ようやく最近モントリオール地方でのアピール件数がかなり増加してきたので、モ市にアピール・ボード施設をひらき、オタワ駐在の同ボード委員が出張して、これらケースを吟味することになつたもので、今後はモ市以外、センターにも開設することになろう。

核擴防を

國連が可決

【國連】國連總會は核兵器の使用を防止する決議案を九五對四、棄權十二で今週可決した。そのことについて突然姿を國連本部に現わして登壇したジョンソン米大統領は『この歴史的事件の成立に貢献した國連加盟國を慶祝したい』と述べ、速やかに批准されて實行に移されることを強く訴えた。

（日本も核擴散防止條約案に賛成投票した）

一方、米原子力協會とカナダ原子力協會共催の會合上、オ州ハイドロ總裁は二百万住宅に十分發電し得る原子發電三百万キロワットの開發を同ハイドロは課せられていると述べた。

水路ストの危機

小麥積出し、鐵鋼港に大打撃

【モントリオール】近日中には突入必至とみられているセント・ローレンス水路ストライキは、ハミルトン、ポート・アーサー及びフォート・ウィリアム港など小麥積出や鐵鋼産業地が大打撃をうけることになろう。水路通航船の約九〇%は小麥や鐵鋼を積んだもので、陸上輸送はほとんど困難であるからである。

一方、モントリオール、スリー・リバーズ及びクベック州など水路關門を通らなくてもよい港のスト影響はそれほどでないし、トロント港も主に雑貨類の荷揚げなので、陸上輸送は容易という点もあつて打撃は少いとみられる。

一万三千の水路働き勞組はすでに『ストノーテス』を通達しており、今週末から合法的ストに入つてよいとされている。水路當局が勞組に増賃を認めるかどうか。もし認めればたちまち郵便局員がこれを見習つて増賃を求め強く打ち出すことも明らかで、水路當局は苦慮している。

原子力發電

オ州で大計畫

オンタリオ水力發電は年内にカナダ重水ファクトリーに新課題 ランがあること

ミニ鎌倉大佛 ハワイに渡る

鎌倉の大佛さまが海を渡つてハワイへ行くことになつた……といつてもこれはミニの大佛さま。神奈川縣の津田知事が全國物産連合会の会長として、この十四日からハワイのホノルル市で開かれた『移民百年記念全國物産展』に出席するのを機会に、鎌倉の大佛さまをホノルルに寄贈して、日系人や觀光團の郷愁をそそるとともに、異國情緒をかもし出そうというのがねらい。（時事通信）

モ市博は淋しい

入場料切下げ

【モントリオール】天候の不順が影響して千市の『人類とその世界』フェアの入場者は期待外れで市長はじめ關係者は、なんとかして客集めをと熟議中だが、まずその對策として入場料二弗五十仙のを夜八時以後は一弗に切下げ、パーキング料金二弗五十仙のを二弗に下げ（五時まで）夜は一弗。

新首相は「赤」だ 悪宣傳文

【プリンス・エドワード・アイランド州モンタギュー】ツルドー首相は小町の當地で千五百人の群集に對し『自分を何者かが傷つけようとして 私がピンクがかつた共産主義者といい、その證據に私はハーバード大學に通つたし キューバに入國したこともあるという内容のパンフレットを散布している』と述べた。

ツルドー首相はこのような事實に反した捏造文章を發行する者はカナダ人の良識を冒瀆しない病人に違いないと反ばくし、ハーバード大學でスタンフィールド氏も學んでいるので、彼もまた左翼分子ということになり、ケネディ大統領もそういうことになるわけだと皮肉つて聽衆から爆笑をうけた。

日本は二、三年後に

カナダ第二の得意先

△カナダ有力經濟紙『ファイナンシアル・ポスト』は十五日付紙上に『日本はやがてカナダ第二位のお得意——專門者語る』との大見出しで記事をかかげている。ここ二、三年後、日本は英國をしのぎカナダ第二の最大市場になるだろう」という。

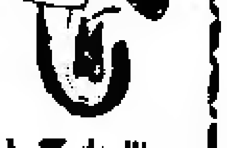
△一九六七年度において日本はカナダに二億九千六百萬弗相當の品物を買い込んでいるが、カナダから同年度に買い込んだ品物は六億八千四百万弗で、この調子でいけば二、三年後に日本はカナダの『ビリオン・ダラー・マーケット』になろうと在東京カナダ大使館商務官はみている。

北京駐在

日本記者

【香港】—（[...]
在三年半の日本[...]
鮫島時事通信記者[...]
當局により與[...]
事件について日[...]
側の説明を待[...]
中共當局は鮫島[...]
べたがげく同記[...]
たもので、同氏[...]
んはそのままで[...]
鳥記者が逮捕[...]
まで十一人の日[...]
北京に駐在、こ[...]
次々と送還され[...]
わずか四人だけ[...]
る。

[...]ジョンソンでの[...]
[...]た數百人の群[...]
同様のパンフ[...]
布して歩いて[...]
た。ツルドー[...]
左翼思想の[...]
意せよとい[...]
る」



ランダー」（ひろ[...]
バワドと解して[...]
で貞ているとき[...]
みこつている。[...]
パリパットに世界[...]
しいもので、フラ[...]
くらべものになら[...]
うわけだ。ワ[...]
ルド保守黨主は十[...]
後八時からト市共[...]
シアムで市内の同[...]
勢揃いで、選擧運[...]
的氣勢をあげるそ[...]
ている。

Dates And Doings

Annual Mont. Japan Canada Society Meet June 18

MONTREAL.—The annual meeting of the Montreal Japan-Canada Society will be held on Tuesday, June 18, 1968, 6:30 p.m. at the Queen's Hotel, 700 Windsor. Cost for members will be $5. per person; guests — $6. per person. Please get in touch with Mr. [illegible] (after 7 p.m.).

* * *

Tor. Japanese Anglican Church Union Service Sun.

TORONTO. — Toronto Japanese Anglican Church will hold [illegible] Service this Sunday, 11:30 a.m. Guest preacher is Miss [illegible] who returned to Canada recently from a visit to Japan. [illegible] service slides will be shown.

Everyone is cordially invited to attend. — T. J.A.C.

* * *

Tor. Buddhist Church Show Japanese Film for Fund

TORONTO.—Through the generosity of the Consulate General of Japan the Toronto Buddhist Church was able to present to the public the first showing of "Natsukashiki Fue ya Taiko" on Saturday, June 1st. This very entertaining film in beautiful color was enjoyed by young and old alike.

Proceeds of the collection taken at this showing will be donated to the Nippon Home in Beamsville, the Toronto Buddhist Church [illegible] Scholarship Fund and the Hall of Eternal Life (the Noko[illegible]) in Kyoto, Japan. — T.B.C.

* * *

P. J. Mineo Elected Pres. of Japan-Canada Society

MONTREAL. — Japan-Canada Society (Montreal) Nominating Committee reports that the following nominations have been made to the Board of Directors of the Japan-Canada Society (Montreal) for the present term: President — Paul J. Mineo; Vice-President — [illegible]; Secretary — Guy Bernier; Treasurer — (?) ; Directors — Paul Arche, Kim Nakashima, Mrs. H. Emblem, Miss E. Miyazaki, Mme. A. Renaud.

Further nominations can be made by writing to the Nominating Committee in care of: Mr. Kim Nakashima, 4628 Melrose Avenue, Montreal 28, Quebec.

Nominations can also be made from the floor at the annual meeting, Tuesday, June 18, 1968, 6:30 p.m., Queen's Hotel, 700 Windsor, Montreal. — Mr. Nakashima, Chairman

* * *

Tor. Buddhist Church Eternal Life Fund Drive On

TORONTO. — Kakushin-ni, a devoted daughter of Shinran Shonin took great pains in preserving the pristine tradition of [illegible] faith, centering on what is known today as Nishi Otani. This location is about the only place that is preserved [illegible] through the long centuries.

[illegible] or otherwise, when it is in the path of physical [illegible] and since it is expendable, the cruel hand of expropriation [illegible] and that is exactly what happened to a slice of [illegible] Nishi Otani.

The construction of the new Higashiyama Expressway has [illegible] our spiritual home, so much so that work [illegible] the columbarium and modernize the facilities [illegible] will be beautiful and modern but extremely [illegible].

[illegible] and friends are requested to give as much as [illegible] enduring peace and tranquility to prevail at the [illegible] Eternal Life."

[illegible] cheque payable to the Toronto Buddhist [illegible] Eternal Life Fund.

[illegible] to promote the purpose of the drive will [illegible] Sunday, June 16, 1968 at 2 p.m. You are especially [illegible]. —T.B.C.

* * *

U. of T. Announce Japanese Evening Courses

TORONTO. —The Extension Division of U of T announced [illegible] evening courses for Japanese language [illegible] this fall. These courses are being prepared [illegible] the Department of East Asian Studies.

[illegible] course which duplicates the regular first year [illegible]. This four hour course (two nights [illegible]) by Prof. K. Tsuruta and Mr. Tosaechi [illegible] at Earlham College.

[illegible] a non-credit course four hours per week [illegible] those interested in going to Expo [illegible] primarily a language, it is different [illegible] by its stress on speaking rather than reading [illegible] additional weekly one hour lecture on an aspect [illegible] Prof. Tsuruta, Director of the "Japan [illegible]" said:

[illegible] important that Canadians get to know [illegible] Japan is the third greatest industrial [illegible] expected to replace England soon as Canada's [illegible] outside the U.S. I hope that Expo [illegible] interest in Japan — hopefully more than [illegible] glad to know that Canada is [illegible]

When In Tokyo Get Mr. Sato's "Dream Taxi"

By JIM HENRY

TOKYO.—With [illegible] the adverse publicity given Tokyo cab drivers, you might like to meet Masakazu Sato and take a ride in his taxi. The odds are [illegible] against you, but if you are lucky enough to hail his taxi you will receive hospitality that you thought could only be found in the Japanese home.

Feet hurt? If you care to slip off your shoes and relax, Sato has the [illegible] slippers.

Then again, [illegible] be impressed by the curtains and pillows that [illegible] the interior of Sato's back [illegible] out of the ordinary.

Although most of the [illegible] are for the passenger, Sato [illegible] enjoys them. "My cab is an [illegible] of my home," he says.

To help make [illegible] the photo of his [illegible]-year-old daughter and wife is pasted [illegible] his speedometer covering everything [illegible] kilometers an hour.

"If the traffic disappears behind the picture, I'm driving too fast," he says. They serve as his guardians, he reasons. If his family looks after Sato, he certainly looks after his customers.

He provides a copy of Life magazine (he's a subscriber) and a Japanese language weekly for those who read. They're in neat plastic holders fastened to the front seat, facing the passenger. And in special pockets in the holders are cigarettes and matches . . . gratis.

Stereo Music

If you don't read, you can listen to his stereo. He has a number of tapes and chances are you'll find something you like.

You can also munch candy from a box he constantly provides. But you must discard the wrappers in the basket at your feet.

These are not all the refinements, either. His wife made flowered seat covers for the cab, and the Japanese [illegible] hangs between the front and back seats.

Not homey enough? "Moon" lamps stand on either side of the top of the front seat.

Frills on His Own

Although Sato drives a company cab, the frills are all his own expense.

It costs [illegible] to fix the cab [illegible] to keep it in shape, he admits.

In 20 years of driving [illegible] he hasn't had [illegible] [illegible] the first aid kit [illegible] will never have [illegible].

His ambition is [illegible] [illegible] [illegible] [illegible] [illegible] says.

The Untouchables Of Japan

By BILL HOSOKAWA

THE UNTOUCHABLES — I can't remember just when it was that I learned there were such people as the Eta, the untouchables of Japan. It probably was after I had reached the age of reason, whenever that might be, and my mother mentioned them with some reluctance and embarrassment. Come to think of it, she probably was warning me so I wouldn't get interested in a girl from an Eta family, but the warning was lost because no one could distinguish an Eta from any other kind of Japanese. They're the same kind of people.

I got the vague idea that the Eta were Japan's pariahs, and they had become that way because at some distant time in the past they were assigned the work of butchering animals and tanning leather and doing other things that were beneath the dignity of more fortunate folk. Well, since I didn't know any Eta, and wouldn't have been aware of the stigma if I did, I didn't press the matter further. And since my folks were kindly people, tolerant about most things and probably uneasy about prejudices acquired in their youth, they didn't bring up the subject again either.

It took an American to dig into this unfortunate social phenomenon in Japan and give us the unhappy details. He is Dr. George De Vos, professor of anthropology and social welfare at the University of California in Berkeley, and if his recent book, "Japan's Invisible Race," has been mentioned in these pages, it escaped me.

Dr. De Vos reports that there are still some two million Eta, or Burakumin which is another name for them, in Japan although they were emancipated by law in 1871. He says they live in approximately 6,000 ghettoes sprinkled across more than half of the country. Some of the ghettoes are middle class, but others are unspeakable slums even though there has been considerable "integration." Few non-Eta Japanese visit these ghettoes and certainly no American tourists.

* * *

PASSING — Since Eta are physically indistinguishable from other Japanese, unlike the Negro who is different from the American majority, why do they remain in segregated communities? Dr. De Vos says some of them do "pass" into the mainstream, but the majority don't try. He makes the point that many Eta regard themselves as inferior and their position in Japanese society is predetermined, and that no one can do anything about it.

One of his researchers interviewed an Eta, asking if he were the same as common people. The reply was: "No, we kill animals. We are dirty, and some people think we are not human." When asked if he thought he was not human, the Eta replied "I don't know." The interview went on like this:

"Do you think you or your children will ever leave this district or change occupations?"

"No."

"Do you think outsiders will ever come to this village and treat you as friends?"

"No, people on the outside don't like us. They haven't changed for a hundred years."

"Do you believe this right or fair?"

After a long pause: "I don't know; we are bad people and we are dirty."

The point the book makes is that this man, presumably typical, has been beaten down psychologically until he feels himself incapable of being anything more than dirty and bad. There is an application to the American Negro, Dr. De Vos points out, where "the social and psychological stigmas of a hundred years of oppression after slavery are still visible and will remain so for some time to come."

And reading this, I couldn't help but wonder if prolonged confinement in relocation camps wouldn't have affected us Nisei in similar fashion. The first symptoms were becoming visible when the camps were being closed: "People on the outside don't like us. They think we are bad . . ."

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Japanese Scientist Named Among 10 Outstanding In U.S.

SYRACUSE, N.Y. — The 30-year-old scientist who became the first Japanese to reach the South Pole and for whom the Morozumi mountain range in Antarctica was named not long ago will be listed in the forthcoming edition of "Ten Outstanding Young Men of America."

He is Henry Masakiyo Morozumi, the Japan-born son of Mrs. Haru Kambara of Los Angeles and the late Saburo Morozumi, who was the youngest member of the team which conducted the National Science Foundation's Antarctic winter program in 1963. Then 26, he was the program director for 30 scientists.

Prior to the Antarctic expedition, Mr. Morozumi had studied with Dr. Van Allen, discoverer of the belt of radioactivity which bears his name, at the University of Iowa graduate school. He began graduate work in physics at Stanford in 1962. He returned to Stanford in 1964 and earned his Ph. D. degree last year. He attended the Peer School in Tokyo before entering Bates College in Maine on the Joseph Grew scholarship in 1955.

The Morozumi range named for the young scientists is located at 71 degrees 36 minutes south latitude and 161 degrees 50 minutes east longitude near the head of Rennick Glacier in Victoria Land, Antarctica.

Mr. Morozumi now lives in Syracuse, N.Y. He is at present affiliated with General Electric.

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Not Melting Pot . . .

(Continued From Page 1)

as prejudice, people would invent something to take its place," he said.

"The second stage, discrimination, is where the battle must begin," Dr. Kitano said. "It is a most serious single regressive step," as it leads to disadvantages for others . . . leads to deprivation."

He pointed out that a person may be prejudiced but not discriminate, whereas a person who has no prejudice may still discriminate, very often unknowingly.

A football coach may be prejudiced but not discriminate against any of his players, whereas a law against a certain violation may discriminate against the poor, because they are apt to be the most frequent offenders because of their financial status.

Segregation or what he called institutional discrimination was the third stage of what Dr. Kitano called ordinary states in prejudice.

The last stage, which he labelled extraordinary, included apartheid, expulsion and genocide, the last two represented by inmates of penitentiaries and death cells.

In his talk, Dr. Kitano only outlined the problem. He offered no solutions, but having participated in many conferences, symposiums and discussions, including a number with extremists, he attested to the seriousness of the current situation.

"Right" . . .

(Cont. from Page One)

such as its equalitarian "ideal".

The white-oriented system may affect individuals differently, but it is still there. I am not saying this to be anti-white — this is an indefensible position. I suppose you could say I am against this principle of injustice.

But at the same time I have to call it as I see it. If this society were dominated, say, by natives of Pago Pago who constituted the majority and the power structure who discriminated against us, against Afro-Americans or whites then I would have to say that I am against the Pago Pago power structure. This is somewhat different from being against individual Pago Pagoans who are your friends.

If you were as objective as you could be, and could view this society like a colony of ants, you would still be forced to conclude that on the whole, the white ants have it all over the black ants, or red ants or yellow ants.

When I say "white power structure" or system I am addressing myself to this society as I see it: to my unit of commitment which is this society.

If I were to focus on "stereotyping" or "injustice", these would seem to be rather abstract concepts and difficult for anyone to get in perspective, particularly the unassuming (apathetic) Japanese. If they, and particularly the younger ones like myself are to get involved, they must know how their interests are involved — this seems to be the only concrete way to do it. Then, maybe, it will be possible to widen our outlook to all oppressed minorities. Awarness means action.

Meiji Era Authority . . .

(Cont. From Page 1)

memory of the Japanese people is a beautiful and romantic figure.

The grave, as the years add romanticism to the episode, grows as a shrine among the Japanese people. Scores annually pay silent tribute to the Girl Pioneer of their race by visiting her resting place.

Kimura, who translated into Japanese the Mark Twain tale of the Jumping Frog and is familiar with the California scene, revealed recently how he plans to make Okei and her ill-fated dream of silk and tea in California the center of his new book.

Romance in Story

"I find a great romance in the story of the beautiful Okei," he said in fluent English, the product of two years of study in England, "until when I visited her grave and the country to which she came so young. I was greatly touched by it.

"She came here with a party organized by the Dutch consul at Nagasaki, whose object was to transplant the silk and tea of Japan to California, whose climate was even then famous. But it wasn't kind to tea and silkworms. As the project failed, her health failed too, and she soon died."

To Visit Europe

Kimura will take his romance, yet unwritten, to Europe with him after he completes the speaking tour on which he is engaged with K. Asahara and H. Tahara, Tokyo political leaders. He will travel through the European continent and through Russia, and will write his book in Nippon next fall.

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